Sanskrit Academy Granthamālā - 143
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Agriculture, Animal Husbandry, and Trade in Ancient India and its relevance. (The importance of 'Varta')

Keynote address presented in the two-day National seminar on Significance of Vārtā in Sanskrit literature and its relevance in Modern times.

(Lecture published with financial assistance from Central Sanskrit university, New Delhi)

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Foreword

It gives me immense pleasure while placing this small monograph on Varta in the hands of interested readers. I wholeheartedly thank Prof. P. Shashirekha, Retd. Professor of Sanskrit, Osmania University, Hyderabad (TG) for permitting the Sanskrit Academy to publish this monograph. I also thank Dr. Santoshkumar Joshi for all the efforts he has put in procuring the manuscript from the author and processing it through the press till its final publication.

Varta is the Sanskrit word for three activities namely Agriculture, Animal Husbandry, and Trade as per the Arthashastra of Kautilya. Our National Seminar aimed at throwing light on the nature and benefits of all these as per Sanskrit Literature and their relevance in modern times.

India had very detailed treatises on Agriculture and Trade as presented in the Arthashastra and other Sanskrit works. The works of Shurapala (Vriksha Ayurveda), Parashara (Krishi Parashara), Varahamihira (Brihatsamhita) and other sages of past contain valuable information on these subjects.

Life on this planet called earth is a fantastic occurrence. One may take this life for granted and spend a life of pleasure. The other may prefer a life of knowledge, accumulating knowledge necessary for a comfortable life. And, some other may choose a life of wisdom and lead a life of peace and absolute bliss. The level of bliss will be different to different individuals depending on the path one has chosen or the perspective one has adopted.

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Ancient Indian thinkers and scientists relied more on natural observations while deriving major theories and thus they led a life in harmony with nature. The Vedic rituals and festivals do correspond with the natural occurrences every year. The minute changes in nature throughout the year had fascinated the ancient people. Some of them sang in awe while some of them made theories based on close observations. The verified observations later became theories for many thousands of years. No theory was made for just theory's sake. All the knowledge was aimed at leading a coherent and peaceful life on this planet.

Take for instance the Vedic rituals! Most of the Vedic rituals have astronomical connections that have been preserved for several thousands of years till recent times. The idea of "Ritualistic Agriculture," in which agricultural deities were contented through ceremonies and rituals, affirms the spiritual aspect of farming.

Foreign scholars are also in praise of the Vedic rituals. Unlike the modern critics, the western scholars are studying our Vedic scriptures for a long time under an able teacher and then commenting on the subject. There may be some exceptions that some scholars, motivated by other objectives, may criticize without fully studying them.

Fritts Stall strongly advocates the philosophy of Vedic ritual as "I argue that we need a science of ritual if we wish to understand man in all his manifold activities. I also claim that such a science already existed in ancient India. The Indian science of ritual was a thoroughly rational discipline with a great respect for facts. Though

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the ritualists who developed this science believed in the efficacy of ritual, their belief did in no way affect or interfere with their scientific enterprise. I hope that the claim that it did exist may add substance to the argument that we need such a science. ..." He had even said that there is evidence that ritual existed before language, and argued that syntax was influenced by ritual.

Fritts Stall is founder and Emeritus Professor of Philosophy and South/Southeast Asian Studies at the University of California, Berkeley. He specialized in the study of Vedic ritual and mantras, and the scientific exploration of ritual and mysticism. He was also a scholar of Greek and Indian logic and philosophy and Sanskrit grammar. Such a scholar has all praise for these rituals for their scientific nature. Of course, he arrived at that state after studying our scriptures very thoroughly for a very long time.

Eminent Sanskrit scholar Prof Nalini Sadhale who made extensive research on Ancient Indian Agriculture as per the Vrikshurveda informs that there are frequent references to this science in ancient Indian literature such as Atharvaveda, Brhatsamhita of Varahamihira, Sarngadhara paddhati of Sarngadhara etc. which bring out the botanical and agricultural aspects; works such as the Samhitas of Charaka and Sushruta which bring out the medicinal aspect; and works such as Grhya-sutras, Manusmrti, Arthasastra of Kautilya, Shukra-niti, Krishisangraha of Parashara Kamandakiya Nitisara, Buddhist Jatakas, Puranas (Matsya, Varaha, Padma, Agni, etc.).

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Thus, we can get information about ancient Indian Agriculture in many Sanskrit texts such as the Krishiparashara, Vrikshayurveda and Upavanavinoda. Animal Husbandry too was a matter of attraction to the ancient Indians who recorded their observations in Sanskrit language. We have Sanskrit texts on horse breeding, elephant taming and other. Ashwashastra and Gajashastra were some prominent texts on Animal Husbandry.

With the main objective of bringing out the richness of Sanskrit literature in some rare fields like these, the Sanskrit Academy, Hyderabad organized a national seminar on these subjects and invited learned scholars to present their understanding or outcome of their research before the interested audience.

The present book is an attempt in this direction. Prof. Shashirekha, known for her excellent understanding of Kautilya Arthashastra has kindly delivered the key note address and permitted the academy to publish it. The Academy places on record its high gratitude to this learned scholar.

The constant financial and administrative support from Central Sanskrit University, New Delhi in all the academic activities of the Academy is highly instrumental in its success. The Academy places on record its gratitude to Prof. Shrinivasa Varakhedi, hon'ble Vice Chancellor of CSU, Prof. Gayatri Muralikrishna, hon'ble Registrar in charge CSU, Prof. Kuldeep Sharma, Prof. Madhukeshwar Bhatt and all other officials for their encouragement and support. Shri. Bharadwaj Joshi, Research Assistant went

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through the press copy and prepared the final copy of this book. Academy conveys all best wishes to him.

We hope that this book will encourage many to take up subjects of this kind for fresh research and enrich Sanskrit literature.

Prof. Penna Madhusudan
Director

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The importance of 'Varta' as per Sanskrit Literature

'Bharathadesa' is a rich country endowed with the "knowledge Hub", Jnanakendra which attracted the great scholars from all the corners of the world. The 'Veda' is the main source of entire knowledge which is well explained by the smritis and Itihasas. Therefore, Indian scholars have brought them under the main branches of knowledge. Thus "Indian Knowledge system" is a colorful rainbow in which each subject has its own glory.

Dharmasastras and Arthaṣastras while dealing with socio, economic and political matters have first made a list of important branches of learning. In this process the number of topics of learning has reached one to fourteen and more by adding subtopics in the list.

Among ancient treatises on Dharmasastra and Arthasastra the two works Manusmriti and Arthasastra discuss the topics very much connected with the kingdom and its people.

Although the term 'Varta' found mentioned in Itihasas and other works in Sanskrit Literature, the credit goes to Acharya Kautilya who has explained the term exhaustively in his magnamopus "Arthasastra". It is also very interesting to note the classification of the education into four main branches. According to him the entire knowledge system may be classified into four – 1. Anvikshiki 2. Trayi 3. Varta 4. Danduniti[1]. Sankhya, yoga and Lokayata constitute Anvikshaki. The Three vedas,

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[1] आन्वीक्षिकी त्रयी वार्ता दण्डनीतिश्चेति विद्याः K. A 1-2-1
चतस्र एव विद्या इति कौटिल्यः- K. A 1-2-8

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Itihasas and vedangas come under the preview of Trayi. Krishi, Pasupalaya and vanijya constitute 'Varta'. 'Dandaniti' is the law of administration (science of polity). All the four are 'vidyas' justifying the term 'vid' to each category as explained by the commentators on 'Kamandaka Niti sara'. The explanation is as follows.

विद्-विचारणे- applies to Anvikshaki- (गण-7)

विद- ज्ञाने - applies to trayi - (गण-2)

विदलृ – लाभे -applies to varta,-(गण-6)

विद – सत्तायाम् - applies to dandaniti-(गण-4)

Thus all the four have their significant role in human life. Anvikshaki helps to keep the mind peaceful and balanced which guides to the righteous path.

Trayi being the source of Dharma and knowledge helps to lead the life in a proper manner.

'Varta' is the sustenance and support for the survival.

'Dandaniti' maintains the law and order in the society.

All the four are complimentary to each other. Like धर्म, अर्थ, काम, मोक्ष they are also four pillars of the society.

Mental balance is rooted in Anvikshiki, wisdom is in Trayi, Economical stability in varta and social order in Dandaniti. Prosperity of any country is known by its financial capability. Therefore, Kautilya says "All the affairs begin with Treasury", Therefore the 'kosa' should be taken care of.[2] Now it is the duty of the king to look into

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[2] कोशपूर्वाः सर्वारम्भाः । तस्मात्पूर्वं कोशमवेक्षेत । K. A 2-8-1,2

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the affairs with the assistance of the officers working under him. Acharya Kautilya has explained the sources of income, ways of expenditure in his Arthasastra which reflect even in the modern administration.

The main sources of income in ancient India were Agriculture, Animal husbandry and Trade which together put under one heading 'Varta'. As defined by the ancient writers on polity कृषि, पशुपालन, वाणिज्य constitute Varta. He says "It is a means to procure grain, to maintain cattle, to earn money, to get forest produce and labour.[3] The commentary Jayamangala on 'Kamandikiya', gives an elaborative information regarding 'Varta' Which is as follows – "Pasuplya means taking care of animals like cow, ox, horse etc, by providing fodder, treatment etc. This is a science which is available in the works of Gautama and Shalihotra, Agriculture science is dealt with in 'Krishiparasara' composed by 'Parasara'. Vanijya means sale and purchase of the goods. It is also explained by 'videharaja'. 'Varta' is the means of sustenance. It may be stated that it is the life."[4]

"Another commentary on 'Kamandakiya' adds elephants and buffaloes in the list of animals to be taken care of." [5]

Many ancient writers have dealt with the topics concerning 'Varta' in their works. Works like 'samarangana sutradhara' Brihatsamhita explain the types

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[3] कृषिपाशुपाल्ये वाणिज्या च वार्ता , धान्यपशुहिरण्यकुप्यविष्टिप्रदानादौपाकारिकी । K. A 1-4-1,2

[4] कामन्दक: – 2-17-

[5] कामन्दक: 2-17-

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of lands and trees which helps to understand the suitable land and trees etc, useful for agriculture and horticulture. The great scholar on polity Acharya Kautilya not only discusses this topic 'varta' in detail but also, he lays stress on responsibility of the kings (leaders) to provide the financial support to farmers to encourage the agriculture.

Kautilya's Arthasastra deals with the topics of agriculture, animal husbandry, commerce and trade in different chapters of 2nd AdhiKarana "अध्यक्षप्रचार Some of the views of Kautilya are going to be presented here.

The main sources of income according to Kautilya are as follows –

1. Durga
2. Rashtra
3. Khani
4. Setu
5. Vana
6. Vraja
7. Vanikpatha

The details are as follows –

1. Durga:- The custom-duties, fines on various goods etc, come under 'Durga'.
2. Rashtra:- Agricultural produce, pastures come under the perview of 'Rashtra'. There are many other branches come under this.
3. Khani:- This deals with the mining department.
4. Setu:- Flower- gardens, fruit-orchards, vegetable gardens etc, pertaining to agriculture, horticulture come under 'setu'.
5. Vana:- This is forest produce.
6. Vraja:- This is the department of Animal husbandry.

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7. Vanikpatha:- This is regarding the land-routes and water-routes for the trade.

Of the above 2,4,5,6 come under agriculture and 7 comes under trade.

Thus a major part of revenue comes from 'Varta'.

Agriculture: - (कृषि) Agriculture is the main department which produces all the goods sources of human intake (आहार). Grains, pulses, roots, fruits, vegetables etc. are the result of hardworks of farmers. Hence, it is the duty of the king/ administrator to provide all facilities to the farmers.

Acharya Kautilya explains the measures to be taken for the agriculture. At first he explains how to allot the lands. The arable lands should be allotted to the tax payers. The lands which are unarable should not be taken from those who make them arable with efforts.[6] Another important system is the lands should not be left un-cultivated. If someone does not do the cultivation, then the land should be taken from him and to be allotted to those who cultivate it.[7]

The Superintendent of agriculture (The authority of Agriculture department) should help the farmers by providing grains, cattle, money etc., which are needed for the cultivation. The farmers would repay after they procure the crops. This helps in the increase of Treasury. Because, the produce when receives market rate certainly there would be profit. All these affairs are taken care of by

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[6] करदेभ्यः कृतक्षेत्राण्यैकपुरुषिकाणि प्रयच्छेत्। अकृतानि कर्तृभ्यो नादेयानि। K. A 2-1-8,9

[7] अकृषतामच्छिपान्येभ्यः प्रयच्छेत्। K. A.2-1-10

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the Head of the department of Agriculture. The details pertaining to the agriculture are discussed in two chapters under the titles कोष्ठागाराध्यक्ष (Superintendent of store house), and सीताध्यक्ष (Superintendent of Agriculture) respectively.

कोष्ठागाराकध्यक्ष (Superintendent of Magazine) should get the information regarding the agricultural produce, revenue from the country side, purchase, barter, begging, borrowing, labor in place of taxes, income from other sources, return from expenditure and additional income.[8] The details are as follows –

1. सीता (Agricultural produce):- The various kinds of grains brought in by the Director of Agriculture comes under सीता.
2. राष्ट्र (Revenue from state):- The aggregate tax, the one-sixth share, provisions for the army, tribute, tax, presents received on festive occasions, a special levy, compensation for loss, presents and income from stores constitute the राष्ट्र.
3. क्रयिमम् (Purchase):- The price of grains, disposal of treasury and recovery of that which is given for interest is क्रयिमम्.
4. परिवर्तक:- Exchange of different kinds of grains in barter system is परिवर्तक.

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[8] कोष्ठागाराध्यक्षः सीताराष्ट्रक्रयितमपरिवर्तकत्रमित्यकाय प्रामित्यकसंहनिकान्यजातव्ययप्रत्यायोपस्थातान्युपलभेत। K. A.2-15-1

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5. प्रामित्यक :- Asking for grains from another source without paying its value is प्रामित्यक.
6. उपमित्यकः- Borrowing the grains on return basis is उपमित्यक.
7. संहनिकः- This is almost getting the different types of field work done by the labor in place of taxes. Such as pounding, cleaning the pulses, pressing oil etc. come under संहनिक.

It was mandatory to appoint the heads of the departments who are experts in the concerning subjects. If not, there should be an expert to assist him in the department. According to Kautilya "The director of agriculture, himself conversant with the practice of Agriculture or assisted by experts should collect in the proper seasons, seeds of all kinds of grains, flowers, vegetables, bulbous roots, roots, creeper fruits, flax and cotton." [9]

This is briefly stated in the शुक्रनीति, "one who knows the class, weight, value, quality, whether edible or not, how to procure, cleaning etc. (should be appointed as) the head of grains धान्यप".[10]

Acharya Kautilya's acquaintance with the science of Agriculture reflects in the chapter सीताध्यक्ष (The Director of Agriculture).

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[9] सीताध्यक्षः- कृषितन्त्र, शुल्बवृक्षायुर्वेदज्ञस्तज्ज्ञसशो वा
सर्वधान्यपुष्पफलशाककन्दमूलवल्लिक्यक्षौमकार्पासबीजानि गृह्णीयात्। K. A.2-24-1

[10] जातिं तुलां च मौल्यं च सारं भोदं परिग्रहम् ।
संमार्जनञ्च धान्यानां विजानाति स धान्यपः।। S.N. 2-157

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A brief account of the discussion on agriculture is as follows –

The sowing work should be done in a suitable land to the various kinds of grains only after the land is ploughed many times. Even there is a mention of ploughing machines in Kautilya's Arthasastra. He says that the work should not get delayed on account of ploughing machines, implements and bullocks. He enlists the artisans who take part in agriculture. They are smiths, carpenters, basket-makers, rope-makers, snake catchers and others. If the above workers do not turn up on time, then also the work should not be delayed. The fines should be imposed on the persons who cause delay in the work. [11]

The rainfall required for various types of lands, the suitable time according to the movement of planets etc., are also explained by Acharya Kautilya.

As stated by him sixteen dronas is the amount of rain is required for dry lands and one and a half times for wet lands. He also gives the details for the other provinces in India. R.P. Kangle referring to the ancient commentators' states that the four monsoon months are Sravana, Bhadrapada, Asviyuja, and Kartika.[12] This is seen in some of the states in the southern part of India.

There are many more details in Arthasastra regarding the sowing of grains in conformity with the soil, rainfall etc, which needs thorough research with reference to modern scientific methods. The

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[11] K.A. 2-24- 2 to 4

[12] K.A. 2-24- 6

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precautionary methods are to be taken for the safety of the crops. There should be sufficient godowns to store the grains and as soon as the crops are procured, they should be taken into those stores. Kautilya says "Even the husk should not be left in the field by the man if he is wise.[13]

Animal husbandry [पशुपालनम्]:- Animal husbandry is also an important department in human life. As mentioned by ancient writers cows, oxen, goats, sheep, horses, and elephants play an important role in the kingdom. Though there is no use of horses and elephants in the army they are still used for other purposes. Acharya Kautilya has discussed the maintenance of cows, horses, and elephants separately in three chapters. Only a few points are presented here.

In the chapter गोऽध्यक्ष the 'Director of cows', Kautilya explains the duties of the Director. It is very interesting to note that the Director should know about cattle of the following types –

1. Which is looked after by receiving the wage.
2. That which is tended with a tax and a fixed return
3. Become useless and cast off
4. Entered in state herds by payment of a share
5. The total number of cattle in herds,
6. Which are lost or perished and also the total produce of milk and ghee.[14] This is like the record of the number of people in a country. There was a

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[13] K.A. 2.24.31to 33

[14] गोऽध्यक्षो वेतनोपग्राहिकं करप्रतिकरं भग्नोत्सृष्टकं भागानुप्रविष्टकं व्रजपर्यग्रं नष्टं विनष्टं क्षीरघृतसञ्जातं चोपलभते IK.A 2.29.1

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system of paying wages in cash to the cowherds, buffalo herds man, the milker, the churner and the hunter. [15]

There are fines and punishments for the negligence in taking care of animals. There are many more details regarding the food to the cattle, and how to take them for grazing etc., in Arthashastra which help to know the system in ancient India.

There is a rule regarding milking the cattle. Kautilya says that in the rainy season, autumn and winter the cowherd may milk both times but in other seasons frost, spring, and summer once only. For violating the rule the punishment is cutting of the thumb.[16]

In अश्वाध्यक्ष and हस्त्यध्यक्ष the classification of the horses and elephants and the places where the noble ones are available etc., are discussed. The fodder, their physical maintenance and the stalls for them - all such details are available in Arthasastra.

It is also stated in Mahabharata.[17] as stested in Ramayana rama ask Bharata regarding vartha.[18] the importance as explained in Mahabharat.[19]

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[15] K.A.2.29.2

[16] K.A.2.29.31,32

[17] The conversation between yudhisthata and nakula

युधि- किं त्वं नकुल कुर्वाणस्तत्र तात चरिष्यसि।

---------- MBH VI-2

नकुल अश्वबन्धो भविष्यामि विराटनृपतेरहम् ।
सर्वथा ज्ञानसम्पन्नः कुशलः परिरक्षणे ।।
कुशलोऽस्म्याश्वशिक्षायां तथैवाश्वचिकित्सिते । MBH VI-3-4

When asked the same why Sahadeva replies

गोसंख्याता भविष्यामि विराटस्य महीपतेः।

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Trade

The king has to take care of his subjects. The king is responsible either for their prosperity or adversity. Therefore he should be paid something for that duty. The subjects suffering due to lack of administration and suffering by 'Matsyanyaya' have elected 'Vaivasvata Manu' as their king.[20] They have offered him one-sixth corn, and one-tenth gold as the fee for maintenance. Henceforth, kings have been looking after the Yoga and Kshema of the subjects. All ancient traditions are unanimous on this point.

Kalidasa in his Raghuvamsa says "Dilipa has collected taxes only for the well-being of subjects like the sun, who collects the water and returns it in thousand folds".[21]

The trade is one of the means of development of economical condition in the country. Hence, the traders should not be troubled with the burden of taxes. The tax on businessmen should be imposed after considering the sale, purchase of the goods and their tours from place to place for trade. Thus, the king should encourage the trade by considering the problems of traders.

प्रतिषेद्धा च दोग्धा च संख्याने कुशलो गवाम् ।।
वृषभानपि जानामि राजन् पूजितलक्षणान् ।
येषां सूत्रमुपाघ्राय अपि वन्ध्या प्रसूयते।। MBH VI-3-8,12

[18] कच्चित्ते दयिताः सर्वे कृषिगोरक्षजीविनः।
वार्तायां संश्रितस्तात लोको हि सुखमेधते।। Ramayana Ayodhya 100-47

[19] अर्थात् धर्मश्च कामश्च स्वर्गश्चैव नाराधिप ।
प्राणयात्रापि लोकस्य विनाह्यर्थं न सिध्यति। IMB Shanti8-17

[20] मात्स्यन्यायाभिभूताः प्रजाः मनुं वैवस्वतं चक्रिरे।
धान्यषड्भागपण्यदशमग्र हिरण्यं चास्य भागधेयं प्रकल्पयामासुः। K.A. 1-13-6

[21] प्रजानामेव भूत्यर्थं स ताभ्यो बलिमग्रहीत्।
सहस्रगुणमुत्स्रष्टुमादत्ते हि रसं रविः।। R.V. 1.18

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According to Kautilya, each head of the department has to look after the production, manufacturing or sale of the goods. He has to check the employees in their work. If they misbehave he must report to the concerned authority. The offences and punishments regarding various professions and taxes are entrusted to the commissioner (Pradesta). The tax on flowers, fruits, vegetables and roots is one-sixth part of the product.[22]

According to him on best quality of silk, yarn, on armors, yellow orpiment, red arsenic, antimony, vermilion, metals of various kinds, ores, sandal wood, alloy, spices, fermentation, minor substances, skins of dear and elephant etc., ivory, bedspreads, covering and on products of goats and rams (blankets etc.) the tax is one-tenth or one-fifteenth part, as all these are valuable goods.

On clothes, four-footed and two-footed creatures (cows, hens etc.,), yarn, cotton, perfumes (middle quality), wood, bamboos, barks, leather goods and earthen ware and on grains, fats, sugar, salts, wine, cooked food (hotel) etc., the duty is 1/20 or 1/25 as those are low value than the above mentioned ones. [23]

According to Kautilya, another source of income to royal treasury, is mining, as he states that, mines are the source of royal income. The superintendent of mine should look after the department of mines. Kautilya has explained how to recognize mines and various minerals

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[22] पुष्पफलशाकमूलकन्दवाल्लिक्यबीजशुष्कमत्स्यमांसानां षड्भागं गृह्णीयात्। K.A. 2-22 4

[23] आकारप्रभवः कोषः कोषदण्डः प्रजायते। K.A. 2-12-37

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etc. which reveals the geological knowledge of Kautilya. The income to the treasury from the mines is in many ways. They are as follows.

The price, share, the surcharge, the monopoly tax, penalty, duty, compensation, fine, inspection fee and manufacturing charges as a well as twelve kinds of metals and commodities made from them. Likewise, the tax may be fixed on other commodities.

Customs:

Apart from the taxes, the customs and tolls are sources of income into royal treasury. The duty is to be imposed on the goods exported and imported in accordance with their quality. The collection of duty i.e. 'Shulka' is the duty of 'Sulkadhyaksa', the superintendent of customs. According to Kautilya, the duty should be collected for bringing the goods in from countryside or from city or from foreign land. In the same manner, for taking the goods to countryside or to other places or to foreign land the duty should be paid. But there are some goods for which the duty need not be paid. The goods intended for marriage, gifts and goods required for sacrifice or for other ceremonies should go duty free. The traders or others who take or bring the goods should pay the duty at customs office. For not paying the duty, the punishment is in accordance with the nature of the offence. Importing or exporting of the harmful goods is an offence. For that they should be severely punished.[24]

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[24] 24. K.A. 2-21

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There are different rates fixed as duty on various goods according to their value. The manufacturers should not sell the commodities in the place of their origin. If they do so, they should be severely punished, because it is an offence.

Therefore, it is the duty of 'superintendent of customs' to look after the affairs concerning the customs and tolls on the goods. If he does not do his duty with devotion and sincerity, then there is a loss to the royal treasury, which causes downfall of the financial position of the country.

When these are the sources of the royal treasury, there are many leakages in the royal treasury, which makes the treasury and kingdom weak. They are the loopholes not only of treasury but also the kingdom, because the latter is dependent on treasury.

Kautilya not only explains the cause for increase and decrease in treasury but also explains the measures that are to be taken to avoid the decrease in treasury and to make it prosperous. These studies are entrusted with 'sannidhata'. There is an exhaustive description in Arthasastra regarding the measures to be taken for the stability of the Economic-Position. Only a brief information is presented here as a key to the treasure of Kautilyan wisdom.

The artisans and traders who cheat the public are treated as thieves by Kautilya. He says, "the king should prevent thieves who are not known as thieves such as traders, artisans, actors, mendicants, jugglers and others

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from oppressing the country. [25] This is happening everywhere in modern times.

Therefore, Kautilya discusses, about the deceit of artisans and traders in the 4th Adhikarana *kantaka sodhanam* (the suppression of criminals) treating them as the thorns of society.

Kautilya lays punishments to the traders who do not maintain the quality of goods. An officer "Samsthadhyaksa" (superintendent of market place) is the head of the sale in the market. He should allow the sale of old and new commodity only after ascertaining the ownership of the traders. Otherwise, the people are put to loss and the officers are liable for the injustice done to them.

If there is a description in cubical measures , weights etc., the traders committing such offences should be punished. For stating the goods of low value as high value, the fines should be imposed on traders. For such deceit the fines in case of timber, iron, brilliant stones, ropes, skin of animals, earthen ware, threads, fibrous garments, and woolen cloths the fine is eight times the value of the article. If a trader sells the goods of low quality by showing a sample of high quality or by declaring the goods as products of one popular place which are actually not, the fine is the compensation for the loss and a fine of 54 panas. The same punishment is for adulteration of goods. Such fraudulent cases are faced by citizens in day to day life in modern times.

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[25] एवं चोरानचोराख्यान् वणिक्कारुकुशीलवान् ।
भिक्षुकान् कुहकांश्चान्यान् वारयेद्देशपीडनात् ।। K.A. 4-1 Concluding verse

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For adulteration of grains, oils, alkalis, salts, scents, and medical goods, the fine is 12 panas. The sum 12 panas was not a small amount in those days. Therefore, the traders being scared of such punishments do not dare to commit the offences.

Only an authorized dealer should collect the goods from the superintendent for sale. If an authorized person collects the goods the punishment for him is the confiscation of goods from him. [26]

But all this would not mean that the traders had no profit in the sale. A good percentage of profit was given to them. According to Kautilya the traders may realize the profit of 5% on local commodity and 10% on foreign produce. The foreign traders were given some concession too. But the traders who extracted a gain more than the prescribed rate were punished.

In case of damage to the commodity the traders should be given some concession. Whenever there is an excessive supply of merchandise, the superintendent should centralize the sale and should not permit its sale at other places.

In the case of commodities imported from a distant place and manufactured long ago the expert should fix the price after calculating the investment, the production cost, duty, interest, and other expenses.[27] The income tax is imposed even on fruits, vegetables etc, in accordance with the value of the items.

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[26] तेन धान्यं पण्यं निचयाश्चानुज्ञाताः कुर्युः।
अन्यथा निचितमेषां पण्याध्यक्षो गृह्णीयात्। K.A. 4.2.14

[27] प्रक्षेपं पण्यनिष्पत्तिं शुल्कं वृद्धिमवक्रचम्।
व्ययानन्यांश्च संख्या च स्थापयेदर्घमर्घवित्।। K.A. 4-2 Concluding verse

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The artisans should do the work with loyalty. Kautilya lays punishments to the artisans who spoil the work. The punishments according to Kautilya are as follows.

If an artisan does not do the work in given time the punishment is reduction of the wage by ¼ and a fine double to that. For carrying the work otherwise (not as assigned) the punishment is loss of wage and a fine double the amount.

Thus, an elaborative list of businessmen who cheat the public and the punishments prescribed for them is given in the first chapter of 4th Adhikarana *Kantaka Sohdhanam.*

Thus, according to Kautilya the heads of the departments concerning commerce and trade should see that the quality of commodities is well maintained. There is no mention of consumer forum but, there was a regular check over all the concerned officers. The law was properly implemented. There was no delay in settling the issues. The common man was not aware of his rights. Then how can he fight for his rights? Keeping this in view ancient law-makers entrusted the responsibility with the king. Thus 'Varta' was well maintained in ancient India with which India is called 'Ratna garbha'.

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Abbreviations:

1. MBH – Mahabharata
2. Kamandaka - [Sanskrit word]
3. K.A. – Kautilya's Arthasastra
4. S.N. – Sukraniti

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चर्चावृत्तिः

द्विदिवसीया राष्ट्रियसङ्गोष्ठी

संस्कृतसाहित्ये वार्तायाः (कृषि-पशुपालनं - वाणिज्यम्) प्राशस्त्यम्

आधुनिकसमाजे तस्याः प्रासङ्गिकता

28th & 29th November 2024

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केन्द्रीयसंस्कृतविश्वविद्यालयेन आदर्शसंस्कृतसंस्थारूपेण मानितया, उस्मानिया विश्वविद्यालयस्थया अनया संस्कृतपरिषदा संस्कृतस्य प्रसाराय प्रचाराय च प्रतिवर्षं नैकविधकार्यक्रमाः आयोज्यन्ते। तस्यां परम्परायां केन्द्रीयसंस्कृतविश्वविद्यालयस्य आर्थिकसहाकारेण ऐषमे **संस्कृत- साहित्ये वार्तायाः(कृषि- पशुपालनं- वाणिज्यं) प्राशस्त्यम् – आधुनिकसमाजे तस्याः प्रासङ्गिकता** इति विषयमधिकृत्य द्विदिवसीया राष्ट्रियसङ्गोष्ठी आयोजिता।

केन्द्रीयसंस्कृतविश्वविद्यालयेन संस्कृतस्य प्रसाराय, प्रचाराय अनेकाः योजनाः प्रकल्पिताः। संस्कृतशिक्षणं, सम्मानराशिः,शास्त्रचूडामणिः, व्यावसायिकप्रशिक्षणम् इत्यादयः। तेष्वन्यतमा संस्कृतसंवर्धनाय कार्यक्रमाः गतिविधयश्च इति काचित् योजना तस्याम् अन्तर्भागरूपेण इयं दिनद्वयव्यापिनी वर्तांविषयकराष्ट्रियसङ्गोष्ठी केन्द्रीयविश्वविद्यलयस्य वित्तसहायेन आयोजिता।

सङ्गोष्ठीविषयपरिचयः

"कृषिपाशुपाल्ये वाणिज्या च वार्ता" इति अर्थशास्त्रोक्तरीत्या कृषिः, पशुपालनं, वाणिज्यं इमे त्रयो विषयाः वार्ताशब्देन व्यवह्रियन्ते। राजनीतिग्रन्थेषु वार्ता चतस्रुषु विद्यासु अन्यतमा आसीत्।

आन्वीक्षिकी त्रयी वार्ता दण्डनीतिश्च शाश्वतीः।
विद्याह्येताश्चतस्रःस्युर्लोकसंस्थिति हेतवः।। इति

एवं राजा विनयान्वितः सन् आन्वीक्षिकी, त्रयी, वर्ता, दण्डनीतिः इत्येतासां विद्यानां सहायेन क्रियान्वितः अभवदिति अनेकैः प्रमाणैः ज्ञायते।

पाशुपाल्यं कृषिः पण्यं वार्ता वार्ता तु जीवनम्।
सम्पन्नो वार्तया साधुर्नवृत्तेर्भयमृच्छति।।

एवमेव वार्ता इत्युक्ते जीवनमेव भवति। वार्तया यः सम्पन्नः समृद्धः भवति तस्य वृत्तेः भयं तथा जीवीकायाः भयं नैव भवतीति कामन्दकीयवचनेन ज्ञायते। एवं प्रकारेण वर्तायाः प्राधान्यं, स्वरूपं,प्रयोजनं इत्यादिविषयाः

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मनुस्मृतिः, शुक्रनीतिः, कामन्दकनीतिसारः, महाभारतं, ब्रह्मपुराणं अर्थशास्त्रम् इत्यादि ग्रन्थेषु वर्णिताः सन्ति। एवमेव कृषि पशुपालनं इत्यादिविषयाः महाभारतं, रामायणं पुराणानादि ग्रन्थेषु दृश्यन्ते। एवमेव कृषिविषयकप्रधानग्रन्थाः कुषिपराशरः, उपवनविनोदः, काश्यपमुनिकथिता कृषिसूक्तीत्यादि कृषिविज्ञानबोधकाः ग्रन्थाः सन्ति। एवमेव पशुपालनविषये पशुषु श्रेष्टतमः जन्तुविशेषः भवति गौः गोसम्बद्धविषयाः चतुर्षु वेदेषु मत्स्य, अग्नि, विष्णु,वायु, पद्म, स्कन्दादिपुराणेषु, रामायणे, महाभारतादिग्रन्थेषु गोमहत्वं, गोदानविशेषाः, गोसंरक्षणं इत्यादिविषयाः एवमेव आयुर्वेदादिग्रन्थेषु पञ्चगव्यानां विषयाः चर्चिताः। तथा आधुनिककाले पञ्चगव्यवैद्यविधानम् इत्यस्मिन् विषये परिशोधनकार्यं प्रचलति। एवमेव गोमयेन विभिन्नवस्तूनां निर्माणं, तैः वाणिज्यं, गोक्षीरगोघृतादिवस्तुभिः धनसम्पादनं इत्याद्यनेके विषयाः अस्माकं साहित्ये चर्चिताः सन्ति। एते विषयाः आधुनिकसमाजाय कथं उपयोगकराः भवन्तीति निरूपणार्थमेव इयं सङ्गोष्ठी आरचिता वर्तते । संस्कृते उपवर्णितविषयान् ज्ञात्वा तान् विषयान् निजजीवने आचरणं कृत्वा युवकाः अथवा युवत्यः वृत्तेः भयम् अथवा जीविकभीतिं परित्यज्य कृषिकार्यं, गोपालनं, वाणिज्यं वा कृत्वा स्वस्व जीवनपोषकाः एवं राष्ट्ररक्षकाः पोषकाः भवेयुरिति महोत्तमाशयेन आयोज्यते इयं सङ्गोष्ठी।

उद्घाटनसमारोहः

2024 वर्षस्य नवम्बर् मासस्य अष्टाविंशतितमे दिनाङ्के प्रातः दशवादने दीपप्रज्वालनेन वैदिकलौकिकप्रार्थनया च सङ्गेष्ठ्याः अस्याः उद्घाटनसमारोहस्य आरम्भः अभवत्। सङ्गोष्ठ्याःसंयोजकः डा. सन्तोषकुमारः जोषी अतिथीन् स्वागतीकृत्य तेषां परिचयं विधाय सङ्गेष्ठ्याः प्रास्ताविकम् कृतवान्। संस्कृतपरिषदः निदेशकः आचार्य पेन्नामधुसूदनः सङ्गोष्ठ्याः उद्देश्यं प्रयोजनं च निरूप्य सङ्गोष्ठीविषयपरिचयमकरोत्। कार्यक्रमेऽस्मिन् उस्मानियाविश्वविद्यालयीय संस्कृतविभागस्य पूर्वाध्यक्षचरा आचार्य पि.शशिरेखामहाभागाः बीजोपन्यासं कृतवती। सारस्वतातिथिः

संस्कृतपूर्वनिदेशकः आचार्य के. नीलकण्ठवर्यः, गौरवातिथिः, संस्कृतभारती-तेलङ्गणाप्रदेशस्य उपाध्यक्षः डा. चिलकमर्रि लक्ष्मीनाथाचार्यवर्यः, आत्मीयतिथिः संस्कृतविभागाध्यक्षः आचार्य विद्यानन्द आर्यः च स्व स्व भाषणेषु स्वकीयं विचारधारां प्राकटयन्। कार्यक्रमान्ते डा. के. वरलक्ष्मी सहाचार्या संस्कृत अकाडमी कार्तज्ञं प्राकटयत्।

चित्रमालिका

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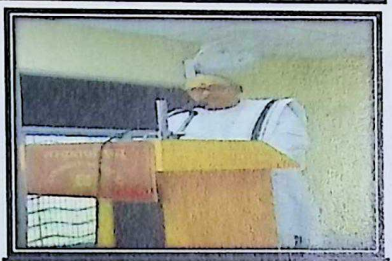
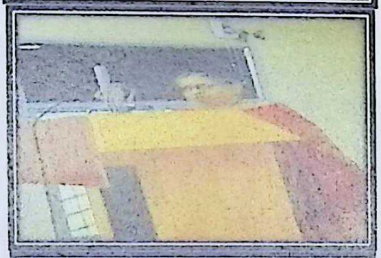

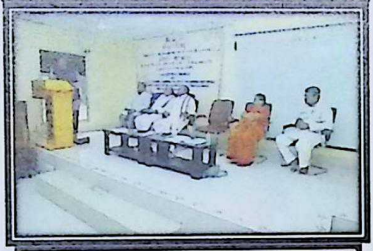

आहूताः विद्वांसः

संस्कृतपरिषदः आह्वानमङ्गीकृत्य आचार्य पराग् जोषी, कविकुलगुरुकालिदास संस्कृत विश्वविद्यालयः रामटेकम्, आचार्य प्रसादगोखले, कविकुलगुरुकालिदाससंस्कृतविश्वविद्यालयः, आचार्यः जयवन्तचौधरी वेदविभागाध्यक्षः, कविकुलगुरुकालिदाससंस्कृत-विश्वविद्यालयः, एवं पूनाविश्वविद्यालयात् आचार्य अनघाजोषीवर्या, एवं सहायकाचार्यः डा. दिनेश् रसाल् वर्यः, वरिष्ठाचार्यः मेरीस् स्टेल्लाकालाशाला विजयवाटिकातः डा. धूलिपालरामकृष्णवर्यः, दिल्लीविश्वविद्यालयात् सहायकाचार्यः डा. एम् किशन् वर्यः, केन्द्रीयसंस्कृतविश्वविद्यालयः श्रृङ्गेरिपरिसरात् डा.के.विनयकुमारवर्यः प्रभृतयः विद्वांसः प्रत्यक्षरूपेणागत्य शोधसङ्गोष्ठ्यामस्यां शोधपत्रेषु स्वकीयां विचारधारां प्राकटयन्। तथा आभासीयपटले केन्द्रीयविश्वविद्यालयात् सहायकाचार्यः डा. जि.सूर्यप्रसाद-वर्यः, जवाहर् लाल् नेहुरू विश्वविद्यालयात् सहायकाचार्यः डा. टि महेन्द्रः शोधपत्राणि प्रास्तुवन्।

एवं हैदराबात् नगरस्थ प्रसिद्धपण्डिताः डा. चिर्रावूरिशिवरामकृष्णवर्यः, श्रीमान् जोश्युलगङ्गाधर- प्रसादवर्यः, डा. पालकुर्ति सोमनाथवर्यः, डा. एम् एम् राव् वर्यः, डा. एस् रमादेवीवर्या प्रभृतयः समागत्य शोधपत्राणि प्रास्तुवन्। एवमेव विभिन्नकालाशालाभ्यः संस्कृतोपन्यासकाः शोधपत्राणि समर्पितवन्तः।

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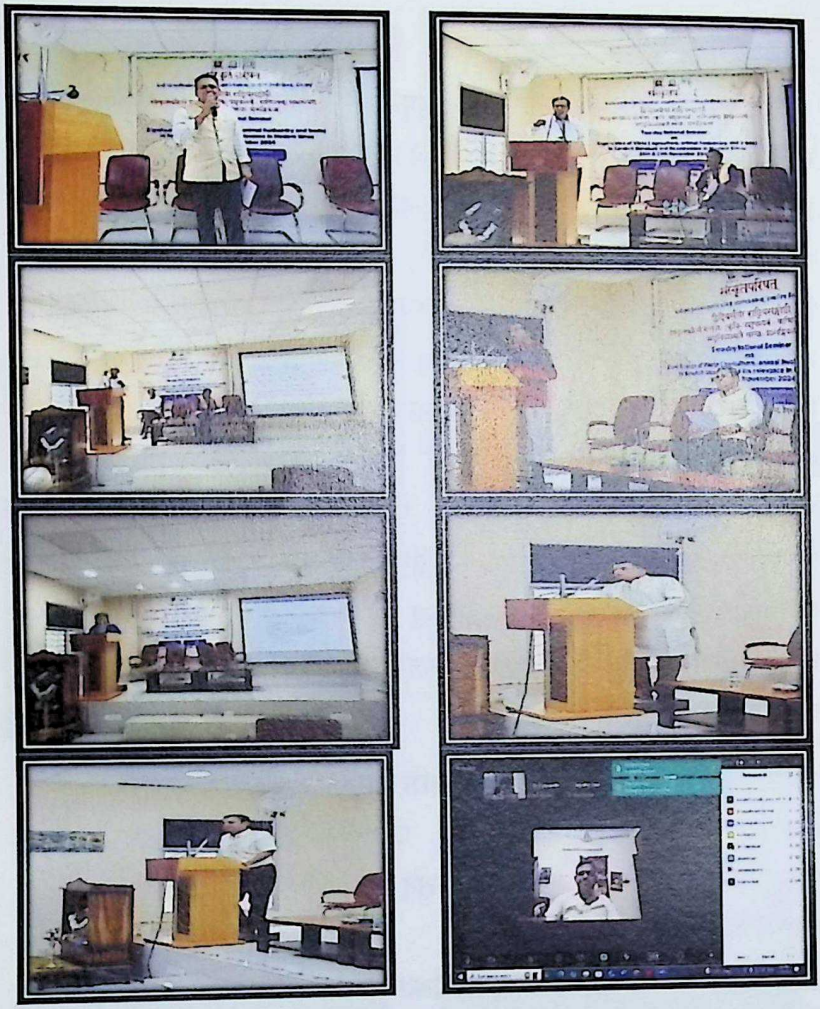

पञ्चसत्राणि

शोधसङ्गोष्ठ्यामस्याम् अष्टाविंशतितमदिनाङ्के मध्याह्ने द्वौ समावेशौ, एकोनत्रिंशत्तमदिनाङ्के द्वौ समावेशौ प्रत्यक्षरूपेण, आभासीयपटले एकोनत्रिंशत्तमदिनाङ्के प्रातः एकः समावेशः समायोजितः। आहत्य पञ्चसु समावेशेषु पञ्चचत्वारिंशत् पण्डिताः शोधपत्राणि समर्पितवन्तः।

समापनसामरोहः

सङ्गोष्ठ्याः समापनसमारोहः एकोनत्रिंशत्तमदिनाङ्के मध्याह्ने सार्धद्विवादने प्रारब्धः। कार्यक्रमेऽस्मिन् अतिथीन् समाहूय तेषां परिचयं विधाय सङ्गेष्ठ्याः दिनद्वयेतिवृत्तं निवेदितवान् सङ्गोष्ठ्याः संयोजकः डा. जोषीसन्तोषकुमारः। समावेशेऽस्मिन् संस्कृत अकाडमी निदेशकः **आचार्य पेन्ना मधुसूदनः** भारतदेशे इदानीं भारतविज्ञानव्यवस्थासु महत् कार्यं प्रचलति। प्राचीनशास्त्रैःसह आधुनिकशास्त्राणानुसन्धानेन अस्माकं पूर्णं प्रयोजनं सिध्यति तदर्थं भवन्तः सर्वे प्रयतन्तां भवतां संस्कृतपरिषदः सहकारः सर्वदा भवतीति अध्यक्षीयभाषणे निरदिशत्। कार्यक्रमेऽस्मिन् विशिष्टातिथिरूपेण प्रज्ञाभारत्याः अध्यक्षः **पद्मश्रीविभूषितः त्रिपुरनेनि हनुमान् चौधरीवर्यः**, एवं मुख्यातिथिरूपेण तेलङ्गाणासंस्कृतभारत्याः अध्यक्षः **ब्रह्मश्री नरेन्द्रकाप्रेघनपाठीवर्यः**, गौरवातिथिरूपेण इण्डिक् अकाडमी निदेशकः **आचार्य पातूरिनागराजवर्यः**, सारस्वताथिरूपेण **डा श्रीभाष्यं श्रवणकुमारवर्यः**, संस्कृतअकाडमीपूर्वनिदेशकः **आचार्य के. नीलकण्ठं वर्यः** च भागमगृह्नन्। अतिथीनां भाषणानन्तरम् अतिथिपूजनं, प्रमाणपत्रवितरण-मभवत्। सङ्गोष्ठ्याःसंयोजकः **डा. जोषी सन्तोषकुमारः** कार्त्यइयं निवेदितावान्। कार्यक्रमेऽस्मिन् अकाडमीसदस्याः सहाचार्याः डा. वि. सुब्रह्मण्यं, डा. के. वरलक्ष्मीः, सहायकाचार्यः के. वि. सूर्यप्रकाशः, एम् एस् एस् वि शर्मा, मञ्जीरा, भरद्वाजः, चन्द्रशेखरः प्रभृतयः भागमगृह्नन्। शान्तिमन्त्रेण सङ्गोष्ठीयं सफलतां प्राप्ता।

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चित्रमालिका

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